

A  
SERMON OF  
REPENTANCE.

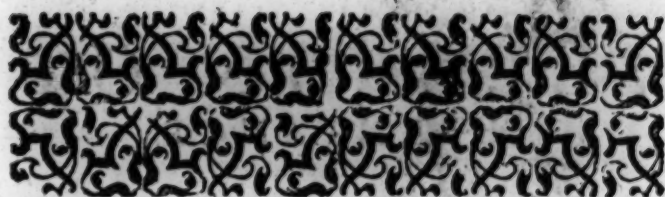
A very godly and profitable  
*ble Sermon,, preached at Lee in Essex, by,*  
ARTHUR DENT, Minister of Gods word; and  
published at the request of sundry god-  
ly and well disposed  
persons.

*They that vvaite vpon lying vanities forsake their  
own mercie. Ionah. 2.8.*



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In Concionem Arthuri Dent G. Pewdei  
*Carmen.*

**M**aturè respisce precor peccataq; linque,  
Qui legis aut audis, quisquis es, istud opus,  
Sin noua peccatis peccata prioribus addes,  
Olim hac te contrâ Concio testis erit.  
Hac aliqui lecta, flentes sua crimina multum,  
Mutarunt mores, & noua vita placet.

*The same in English*

**T**Hou that doest reade or heare this worke,  
I wish thee to do this:  
Repent in time, and sin forsake.  
amend that is a misse.  
But if thou wilt adde sinne to sinne,  
not minding to amend:  
This Sermon shall a witnesse be,  
against thee in the end.  
Some that haue heard this read of late,  
Lamenting much their sinne:  
Haue changd their former maners, and  
a new life now begin.



## To the Reader



Lthoughe I was most  
vnwilling, that this  
poore talent and tra-  
uell of mine should e-  
uer haue beene broa-  
ched abroad, & come  
to light, both because  
it may seeme as a cā-  
dle lighted at noone

day; as also because manie other mens do-  
ings might more worthily a great deale haue  
been published, and committed vnto letters  
yet because diuerse which heard it preached  
with aliuelie voyce, were verie instant, yea &  
more then importunate with me to haue it  
published, vsing such reasons, as I could not  
greatly gain-say. I did at the last yeeld to their  
request and so this vntimely fruit is come a-  
broad, to be sold in open markets. Let no mā

To the Reader.

therefore be offended that I haue not strained  
my selfe to flie an high pitch, to some out the  
froath of mans wisdome, and to make a great  
shew of learning, by blowing the bladder of  
vanitie til it burst with swelling. For that is not  
my vse, I seeke especially the saluation of the  
simple and ignorant, and therefore stoope  
downe to their reach and capacitie. Therefore  
I beseech thee gentle reader, accept my good  
meaning. Reade this without preiudice, like  
it as thou profitest, so shalt thou haue  
praise of God, and comfort  
thy conscience.

A.D.



# A SERMON OF REPENTANCE.

Luke. 13. 5.

I tell you nay: but except you repent, you shall all likewise perish.



The occasion of these words of our Lord & saviour, Jesus Christ was, because there were certaine that shewed him of y<sup>e</sup> Galileans, whose blood Pilate had mingled with their owne sacrifices: that is, murdered them as they were sacrificing: & so their blood was mingled with the blood of y<sup>e</sup> beasts which were sacrificed. Those men therefore thought that these Galileans were greater sinners then all other Galileans, because they had suffered such things: and y<sup>e</sup> those eightene also, upon whom the tower in Siloam fell & slew them, were sinners aboue all men that dwelt in Ierusalem. Wherein they did utter a secret corruption, naturally ingendered in all me,

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that is , very sharply , to see into the sinnes  
of others , and seuerely to censure them : but  
in the meane while to flatter themselues ,  
and to bee blindfolded in seeing their owne  
sinnes . For these men thought , because the  
like iudgementes did not fall vpon them,  
therefore they were safe enough , they were  
not so great sinners , but rather highly in  
the fauour of God , according as many doe  
falsly suppose , that those are alwayes the  
worst sorte of people, whom God doth most  
strike , and presse with his punishing hand,  
hauing forgotten that God doth not keepe  
an ordinary rate here below , to punish e-  
uery man as he is worst , or to fauour and  
cocke him as he is best , but onely taketh  
some examples as he thinketh good , for the  
instruction and aduertisement of all others,  
and to be as it were looking glasses , where-  
in enery man may see his owne face , yea  
and his owne cause handled , and that God  
is a seuerer reuenger of sinne , that all men  
may learne by the example of some to trem-  
ble and beware , least peradventure they be  
worthily constrained to keepe their owne  
turnes , and to know what they haue de-  
served . These men which brought these  
newes to our Saviour Christ had taken

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forth this lesson: wherevpon our Sauiour is iustly occasioned to correct their erroneous and sinister iudgement, and to teach them that they must not reioyce at the iust punishments of others, but rather to be instructed thereby to repentance.

And further to signifie, that **GOD** both not alwayes most punish the most notorious offenders, as Furtherers, Theeues, Robbers, Whoremasters, Blasphemors, Quarrellers, Scoffers and such like, but reserueth them vnto the iudgement of the great day, and as it were, satteth them against the day of slaughter, and therefore hee answereth them negatively, and saith, Nay, or not so, but except ye repent, you shall all likewise perish, as if he should say, Are you al of this opinion indeede, that only monstrous sinners are punished in this world; and other let alone: or that the Galileans and those eightene, vpon whom the Towre of Siloam fell, were greater sinners then all others? Or do you thinke, because the same iudgements haue not light vpon you, therefore you shall keale a way in the darke, and escape the iudgement of God? No no, you are deceiued. For I lay vnto you, that except you mourne and lament

ment for your sinnes, and fall to some agreement with God in time. (you I say, euen you which are so ready to condemne others and iustifie your selues) shall not onely perish with the like iudgements in this present world, but be euermorelastingly condemned in the world to come. So that our Saviour in so saying, doth thunder downe a most dreadfull sentence vpon all our heads: for he concludeth and setteth it downe, that all men liuing vpon the face of the earth, whether they be high or low, rich or poore, young or olde, noble or vnnoble, learned or vnlearned, simple or politique, of what estate, degree, and condition soeuer they be, liuing and dying without repentance, shall perish and be damned in hell fire for euer. The Scriptures are full of such thunderbolts. Iohn, 3. 18. He that beleeueth not, is damned alreadye. And 2. Corinth. 13. ver. 5. Prooue your selues whether you are in the faith, examine yourselues, know yee not your selues, that Iesus Christ is in you, except yee bee reprobates? Where the Apostle flatly setteth downe, that all those which haue not Christ dwelling in their hearts by faith, which is the household sister of repentance, are no better then reprobates, cast.

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castawayes, and condemned persons. But because the most people in these dayes are grossly deceiued in Repentance both concerning what it is, what it meaneth, what it woꝛketh, what be the qualities and conditions of it, which be the causes, and which be the lettes and hindꝛances, and also why, when, and wherefoꝛe we should repent. Therefore I haue in pꝛesent intent to teach first what is repentance. Secondly, which be his qualities and effectes. Thirdly when we should repent. Fourthly wherefoꝛe we should repent. And last of al, what letteth vs from repentance: which oꝛder and method of teaching, although some may mislike (as indēde with me it is not oꝛdinary) yet considering the matter I haue in hand, I thinke it not inconuenient. But to the matter. Repentance is an inward soꝛrowing, and continuall mourning of the heart and conscience soꝛ sinne, ioyned with faith, and both inward and outward amendment. Inward, I say, in changing the thoughts and affections of the heart, and outwarde, in changing the woꝛdes, and woꝛkes from euill to good. This repentance no donbt was in Dauid, who when hee was couertly re-  
proued



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proued by the Prophet Nathan, and his  
 finnes layd before his eyes, did not sub-  
 boynly defende them, and so iustle against  
 GOD: nor yet secretly excuse them and  
 daube them ouer, but cryed out in the bit-  
 ternesse of his hearte, I haue sinned. and  
 thereupon made the 51. Psalm, a Psalm  
 indeede full of dolour, and heauinesse: wher  
 in the Prophet bewayleth his fals, lamen-  
 teth his finnes, and prayeth enen for a new  
 heart and a new spirit, new thoughtes,  
 new affections, new purposes of amend-  
 ment of life. So that in David we may see  
 an inward sorrowing, a lasting griefe, (as  
 the booke of Psalmes both euerie where de-  
 clare, which layeth him out as it were in  
 an Anatomie) yea and great reformation,  
 both in inward and outward finnes. Were  
 therefore behold what is Repentance.  
 Likewise Saint Peter through infirmi-  
 tie hauing denyed his Lord and Master  
 Christ, and being pinched of his owne  
 conscience, and wakened with the alarme  
 of a poyse Cockes crowing, went out of the  
 Court of Pilate with an heauie heart, wee-  
 ping bitterlie, and euer after stoutlie pro-  
 fessing Christ euen vnto the Death. See  
 then what is repentance. The Prophets  
in

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in the olde Testament, exhorting the rebellious Jewes vnto repentance, vse commonly only for an Hebrew Verbe, which signifieth, turne ye o; retorne ye and come backe, againe: by the which Metaphore is meant, that like as a man that is strayed farre out of his way, must retorne quite backe againe the contrarie way: So those that haue strayed from the way of Godlinesse to the way of sinne, must come backe againe as fast as euer they went forwarde, and altogether change the course of their life: so that repentance is an earnest turning vnto God with al our heart, soule and minde. Saint John Baptist, and the Apostles in the new Testament exhorting vnto Repentance, vse a Greeke word, which signifieth a changing of the minde afterwarde, o; after witte, so that those which thzough their follie, and want of former witte, haue slipped into the deepe pitte and dangerous gulf of sinne, when they come vnto themselves, and haue recouered their wits will be wise afterwarde, and take heede they neuer come there againe, according to the Proverbe, the burnt child will take heede of the fire. By this time I hope you see what is repentance. It is not euerie sorrow but

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but sorrow for sinne? not for some sinne but  
 for all sinne? not for an houre, but for ever?  
 not for a day, but continually? not for a  
 weeke, but as long as we liue. Some thinke  
 every sorrow is repentance, but so should  
 worlollinges repent. Some thinke every  
 little paine for sinne is repentance, so should  
 Pharaoh repent. Some thinke all weeping  
 and lamenting for sinne is repentance: so  
 should Esau, Iudas and Cain repent. Some  
 thinke every little humbling of our selues  
 is repentance, but so should Achab repent.  
 Some thinke that good wordes and good  
 purposes is repentance: but so should euery  
 sicke man repent. Some thinke that re-  
 formation of wordes and deedes is repen-  
 tance: but so should euill men repent. Some  
 thinke that cry God mercy, is repentance,  
 and so should euery soele repent: You see  
 therefore how many are deceiued in repen-  
 tance. But if you will see what it is in deed,  
 looke backe to that which hath been said a-  
 fore. For he that will repent in good ear-  
 nest, must not hang downe his head like a  
 Bulrush for a day onely, and so haue done.  
 nor cry from the teeth sorrowward, Lord haue  
 mercie on mee, and so a way: but he must  
 make a backe reckoning with diligent con-

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consideration of his former life, as did the Prophet David, Psalme 119. verse 59. I have considered my waies, and turned my feet vnto thy testimonies. So must euery one that meaneth to repent, sinke aside into some corner or out place, that there hee may haue roome enough to beate his owne conscience, and to make his heart smart for his sinnes, by aggrauation thereof, and weighing all the circumstances, as in the 9. of Daniell. The Church of GOD confesseth her sinne, not lightly, but with wonderfull great exaggeration and heaping of one thing to another. So that it is not enough to say, I haue sinned, but to say, I haue most traiterously sinned, I haue most obstinately, carelesslie, and rebelliously sinned: I haue monstrously offended in such a place, in such a house, in such company, in such a day. In such a corner in the darke I committed adultery closely, when I thought none had seene mee: in such a chamber I defiled my neighbours wife. mine owne conscience doth accuse me of it: in such and such companie I haue bene drunke, I haue spoken and rayled against Gods word, I haue mocked the Preachers, I haue spared no othes nor filthy

speech, and nowe O Lord, Lord, what an  
 vgly monster, and wretched villaine am I?  
 Here I stand before thy presence all na-  
 ked, blinde, wounded, poore wretched and  
 miserable, hauing deserved a thousand  
 damnations, if thou wouldst enter into  
 iudgemēt and trie thy Law with me. Ther-  
 fore I beseech thee to shew pittie and com-  
 passion vpon mee. Anoint my woundes  
 with the oyle of mercie, restore me my  
 sight, cloath my nakednesse, enrich mee that  
 am poore; strengthen me that am weake;  
 helpe mee that am fallen: ch bid mee not  
 farewell. The infant ouer commeth his  
 mother with crying; the childe his father  
 with weeping; and the seruant his maister  
 by intreatie; and wilt thou not be entrea-  
 ted O Lord? Thus I say, if euery man  
 would speake in his conscience to God, and  
 thus narrowly or more narrowly examine  
 himselfe, vndoubtedly he were in the way  
 to repentance.

But alas it is a world to see how the blind  
 Busyardes, and crooked Canker wormes  
 of this world go awrye from this rule, de-  
 ceiuing themselues with the bare title and  
 naked name of repentance. Many indeede  
 can talke of it, but few walke in it: manie  
 speake



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Speake of it: but few feele it, Many discribe it: but few know it. It is hid and locked vp from the world, and reuealed onely to Gods childzen. Manie thinke they haue caught it, when then haue but the shadow of it. It is so hie that few can reach it. It is so deepe that few can come to the bottom of it. It is so narrow, that few can enter into it. So wide that few can comprehend it. So slipperie that few can hold it. So secret. that few can find it. Wherefore my deare brethren, I beseech you, let vs pray vnto our God, that hee would reueale vnto vs this misterie which is hid from the world, that we may truly see it, and know it. sin. distend feele it to our endlesse comfort; through Christ Iesus, which grace he grant vs,

But now to the second point concerning the qualitie and fruites of Repentance- One speciall qualitie of Repentance, is alwayes to bring with it remission of sinnes: for where true Repentance goeth befoze, there remission of sinnes must necessarilie follow after, not that repentance deserueth remission of sinnes, but because where God wozketh Repentance, there hee pardoneth sinne, because of his promise. As in Ezech. 18 27. when the wicked turneth a way from

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his

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his wickednesse that he hath committed, and doth that which is lawfull and right, he shall saue his soule alieue. And againe, Esay 55. 7 Let the wicked forsake his wayes and the vnrighreous his owne imaginations, and returne vnto the Lord, and he will haue mercie vpon him. So heere we see, to whome forgiveness of sinne and the mercie of God belongeth, namely, to the penitent sinners, to those that leaue sinne, and embrace godlines, to those that forsake their owne wayes and imaginations, & tarne vnto the Lord. And as for such as walke on in their owne wayes, and follow the delights of sin, without any sorrow or purpose to leaue them, they haue nothing to do with the mercie of God, and though Iesus Christ had suffered an hundred deaths (which could not be) yet shal no vnpenitent sinner haue remission of his sins by his death, nor any other benefits of his passion: for they belong onely to his Church and chosen people here vpon the earth. He therfore that is not of the Church, he that is not grafted into Christ by faith, he that is not a member of his mysticall bodie, can enioy nothing by Christs death. If any man abide not in me, hee is cast forth as a branch, and withereth, and men gather them  
-and

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and cast them into the fire, and they burne,  
Iohn. 5. 6. We reade in the 29. of Deute-  
ronomic. how God barreth all stubbozne  
sinners from his mercie, and doth most ter-  
ribly shoot out against them. He that hea-  
reth the words of this curse, and blesseth  
himselfe in heart saying I shall haue peace,  
although I walke according to the stub-  
boznesse of mine owne heart, thus adding  
drunkennesse to thirst, the Lord will not be  
mercifull vnto him, but the wrath of the  
Lord and his calousie shal smoke against the  
man and euery curse that is written in the  
book shal light vpon him. So that God saith  
plainly he hath no mercie for such as walke  
in the vaine delights of sin, & in the stubborn-  
nes of there owne hart adding drunkennes  
to thirst: that is, ioyning one horrible sin to  
another, yet for all this it is a wonder to see  
how the blind wormes of the earth deceiue  
themselues. For they thinke whatsoeuer  
they say, whatsoeuer they do, be it good, be it  
euill: whether they repent or not repent, yet  
they shalbe saued by Christs death, as thogh  
they would make it a bawd to their sinnes,  
and so worke that villanie against Christ. I  
hope to be saued by Christs death, as well  
as the best of the al, saith some. But whe

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is thy repentance, thou miserable wretch  
Dost thou thinke that Gods mercie is com-  
mon to all: And Christs death a baude for  
our sinnes: no, no, when it cometh to the vp-  
shot, thou shalt stop short. For it will proue  
farre otherwise: for thou shalt finde Gods  
mercie turned into iustice, & Christs death  
into woymeswood, because thou hatedst  
knowledge, and chusedst not the feare of the  
Lord. Thus you see, my deare brethren, that  
repentance must needs goe before forgiveness  
of sinnes: and where it leaodeth not the  
way ther the gates of Gods mercie are shut  
vp, and this is the first qualitie of Repen-  
tance. It hath also another condition, and  
that is to alter and change men from that  
they were before not in substance and pro-  
portion of the body, but in the qualities  
and conditions of the mind. For whosoever  
hath truly repented, you shall by and by see  
a most maruellous and wonderfull change  
in him, so that he will not doe as he hath  
done, or speake as he hath spoken. nor com-  
panie as he hath companied, nor play the  
good fellowe (as they terme it) as he was  
wont to do: nor runne the same excelle, of  
riot as he was wont. And this is it that a-  
mazeth the world, & causeth the to bizzle. &  
some

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some at the mouth like wild boares, and to speake euill of them that turned vnto God: so; this world loueth his owne, and cannot abide that God should plucke one feather from his wings, but repentance doth violently pull men out of the clawes of Satan, and change them from the condition of the world, so; he maketh of proude humble: of hurtfull harmelesse: of cruell, meeke: of Wolves. Lambs: of Lyons. Sheepe: of adulterers, chaste liuers: of drunkards, sober men: of swearers, reuerent speakers: of haters louers, of dispisers, imbracers: of scoffers, followers: of earthly heauenly: of Diuels, Saints. Al this worketh Repentance, Paule trauelled towards Damascus a wolfe a persecuto; a Blud sucker, an hater, a Despiser: but ere he came there, hee was quite changed, and cleane of another minde so mighty was he that met him in the way When Iesus Christ sent downe the holie Ghost vpon his Disciples, according to his promise there were some scoffers at Ierusalem, which mocked and said, They are full of new wine. But the same men cried out by and by after, Men and bretheren, what shall we do to be saued?

Here was a most wonderfull, and suddē



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change. See then the force of Repentance when God striketh into the heart of man: & driueth the nail to the head, As they say, it effectueth that which all the wisdom and pollicie of man is not able to bring to passe, and when they haue prouled hither and thither, and laid their heades together, and sought al their coznerns of their wits, yet can they not tel which way to turne their hand or where to begin to change the heart of a man, and to conuert him to God. Therfore Repentance is stronger then all the whole world, & woorketh that which all men with their naturall wits, fine heads, and deepe deuises cannot compasse: for the conuersion of a sinner is a woрке supernaturall. Here then we haue a glasse to beholde our selues in, whether euer we haue repented, or no. For if wee finde not this change and alteration in vs, wee haue not repented, and so consequently remaine vnder damnation. Therfore let euery man looke vnto himself, for marke how much he is changed and altered from his former euill wayes, so much hath he repented. And he that is the same man he was thre, foure, eight, nay thirtie yeares ago, surely, surely, he hath not repented, and therfore abideth in damnation. I  
maruell

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maruell then how those men. which neuer felt any change or alteration wrought in them, nay, whose consciences tell them, th at they are not chaged, nor know what it meaneth, can haue any hope of saluation, vnles peradventure they beleue not his doctrine, or thinke it to be false: I will send ouer these men to such as haue bene in the like case they now are, and yet thought they might do well enough for all that, although both blind in iudgement, and corrupt in conuersation. I haue knowne and do know men, which before their conuersation and inward change were counted as honest men as euer bzaake bzead, & as substantiall men as they could be, as true dealers. bp:ight liners and good houskepers as any of their neighbors, yea and they had the same opinion of themselves too. And yet notwithstanding when they haue felt Repentance working this change and alteration in them through the power of the Spirit at the preaching of the word and when they haue had new harts, given them to discern better, and new eyes, to see better, as men come out of a dampe, haue wondred and maruelled at the palpable and grosse darknes they were in before, and haue burst forth into these words, that

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they

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they would not bee in the same case they were a foze, no not fo: all the worlds gods, fo: if they should haue died in that case, they were sure they should haue been damned. But I pray you what case were they in before, were they not good honest men, and well accounted of, and honest liuers, & well taken wheresoeuer they came? Surely they were so taken in the world, but nowe they thinke farother wise of theselues their eyes being opened, & their iudgements enlightened, fo: now they see that they saw not before, now they vnderstand that God condemneth many whome the world iustificeth. We thinketh this example should make ciuill and worldly men see and suspect themselves, and know their owne miserie before God. For these men were as good as they before their conuersion, & yet afterwarde, confessed that they were plunged to the botome of hel, & drowned in the depth of damnation. He that hath eares to heare, let him heare, & he that hath eyes to see, let him see: fo: if men will still sooth themselves fo: all this, that they shall besaued without feeling any chang or worke of repentance, it will cost them full deare in the end. For Christs words will proue true, that whosoener repenteth

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penitency not, shalbe damned: that is, whoso-  
euer doth not seele in him selfe, what is Re-  
pentance, and find in himselfe the qualities  
thereof shal be condemned. For where Re-  
pentance is, there bee the qualities of Re-  
pentance, and where the qualities bee ab-  
sent, there is no true repentance. So that  
where Christ saith: Except ye repent, ye  
shall all perish: it is all one as if he had said  
except ye know the truth of repentance, ex-  
cept ye can proue vnto your consciences the  
forgiuenes of your sinnes, except you seele  
a change & alteratiō in the bottome of your  
heart, of all your former lewd waies & mis-  
demeanoꝝ, you shall surely perish & be dam-  
ned. But let vs yet a little further search  
out the qualities of repentāce: The Apostle  
in the seventh chapter of the second Epistle  
to the Corinthians, setteth downe seven no-  
table qualties and effectes of Repentance.  
The first of them he nameth care. For be-  
hold (saith he) this thing that you haue bin  
godly sorrie, what care it hath wrought in  
you, that is an earnest study, & as it were, a  
taking thought to please God. For where  
true Repentance hath once wrought, there  
followeth great care afterward: care (I say)  
to liue in the obedience of G D D: Care to  
kepe

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keepe a good conscience. Care to refoyme our  
households: care to instruct our wiues, chil-  
dren and seruants in the knowledge of God.  
care to pray with them morning and eve-  
ning. And generally, care to performe all  
duties belonging to God. So that Repen-  
tance is not a carelesse but a carefull thing.  
Let not men thinke therfoze, that although  
they welter in carelesnesse of the flesh, and  
 sleepe in securitie all the dayes of their life,  
yet their Repentance is good enough, yea  
& though they spend whole dayes, nightes,  
moneths and yers in vanities playes, and  
pastimes, in idlenesse. fond delights, plea-  
sure and voluptuousnesse, in negligence of  
all dutie, forgetfulnessse of God. and con-  
tempt of all good things: yet for all this they  
repēt for their sins, and hope to be saued as  
well as any other. But alas how can these  
things stand together, to repent for sinne,  
and to delight in sinne: to hate sin, & to loue  
sinne, to flie from sinne, and to follow after  
sin: but these men I perceiue would faine  
make S. Paul a liar, for he saith a man hath  
nener repented except he be carefull after-  
ward to please God: they say they do repent  
and haue repēted, although they liue nener  
so wretchedly and carelessly. But when all



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licentious and lewd liuers, filthy whores-  
mongers, beasty belly gods & carelesse cat-  
tifes come to the Kingdome of God, and are  
saued: then shall these men come also with  
them to be saued by carelesse repentance.

The next qualitie and effect of repen-  
tance, is named clearing of our selues, that  
is discharging of our selus, when sin doth  
accuse vs, and lay things to our charg: for  
when sin and Satan doth terrifie the con-  
science of the poore penitent sinner, by and  
by he flyeth vnto God, and asketh forgine-  
nesse thzough Iesus Christ, and so cleareth  
himselfe, and maketh his apologie against  
sinne and Satan, like as a man that is pre-  
sented into the Court vpon suspicion of  
whoredome or any other notorious crime.  
must cleare himself by witnes of that which  
is laid to his charge. So the conscience that  
is cited by Satan befoze the iustice and  
iudgement seate of God cleareth it selfe by  
Repentance, and asketh forginnesse tho-  
rough Iesus Christ. So that heere we may  
see a wonderfull fruite of a penitent consci-  
ence, it cannot abide the accusation of sinne  
It cannot be quiet till it be reconciled vnto  
God and so haue peace with it selfe. For  
this is to be noted in the godly man, that  
when

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when he hath committed any sinne; and his conscience telleth him of it, by and by he feelth lead within him, and is all heavy and cannot sleepe quietly, till he haue gotten in to some cozner where he may moune and lament to the full, and confesse and lay open himselfe vnto God, & so cleare himselfe thorough Iesus Christ, his conscience bearing him witnes that his sin is forgiven. Whereas contrariwise the vngodly man, when his conscience accuseth him of sinne, he dispatcheth a way al such thoughts, & treadeth them vnder foot: and by and by calleth for a paire of Cardes or Tables, and some mery companion to drine away the time, and to put out all such thoughts out of his head: and so in deede he increaseth them moze and moze, & causeth them to rankle inwardly.

The third qualitie is called indignation, that is a mortall and deadly hatred against sin, as when a man doth shudder and shake, & as it were grinde his teeth at the remembrance of his sins: for this is alwayes in the penitent person to loath and abhoze all sin from his heart, both his owne sinnes and the sinnes of other, and to hate it as the diuell himselfe, which is the authoꝝ of it, and to flie from it, as from the very cut thyoate  
and

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and hangman of his soule. and to knowe it to be the only thing that blindeth, that hardeneth, that seperateth from God, & procureth all plagues and diseases, both of body and soule against vs. Therefore he spitteth at it in defiance and disdaineth it, and stoppeth his nose at the stinke of it, wheresoeuer he smelleth it.

The fourth thing is feare, which is a certaine awe of God, whē a man is affrayd to displease him. For the penitent person feareth alway and being pray to his owne infirmitie and weaknesse (when God neuer so little withdraueth his grace, and leaueth him alone) worketh his saluation with feare and trembling. He will not presume vpon former grace to commit any sinne, or flatter himselfe in the mercie of God, and in the things that he hath already tasted of God to yeelde to some little sinne, thinking hee may do that and be the child of God well enough, because some of Gods children haue fallen into greater: but rather he trembleth at least motion of sinne, and is affraid of the temptations which Satan trumpeth in his way, and is affrayd when the temptations of sinne, are vpon him, to satisfie the hunger of sinne, but rather he fighteth a-

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againſt ſin, when ſin fighteth againſt him and preſenteth the feare of God beſore his eyes (as godly Joſeph in the aſſault of Putiphars wife) to be as it were a tower of defence and welſpring of liſt, to auoyd the ſnares of death.

The ſiſt thing is Deſire, that is. a hunge- ring and thirſting after righteouſneſſe. For the penitent man is rauſhed with deſire of good things: he deſireth to be euery day better the other, he deſireth to leaue euery day ſome ſinne: he deſireth to pray: he deſireth new knowledge, & new vnderſtanding of heauenlie things. He deſireth to heare Sermons, and will ſtraine himſelfe to heare them. He deſireth the companie of the godly, thinketh himſelfe in heauen when he is amongſt them. He deſireth the ſaluation of his very enemies, and prayeth for them. Al theſe and many other ſuch like deſires are in the penitent man.

The ſiſt qualitie is Zeale which conſiſteth in the earneſt embracing of vertue, and hatred of vice, ſo that the penitent perſon is zealous of euery good thing: Zealous of Gods glorie in all places, in all companies, and amongſt all perſons. He cannot abide that Gods honoꝝ ſhould be impeached, oꝝ  
his

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his name blasphemed, or his glorie trampled vnder foote by wicked men, but he will open his mouth to reprove the wicked, and stand stoutly in the defence of Gods glorie. He is not like the Atheists and dissemblers, which are alwayes as the company, that is, godly amongst the godlie . a Protestant amongst Protestants, wicked amongst the wicked : a Papist amongst Papistes : a Worshipping amongst Worshippers : and a Swearer amongst swearers : a Weather-cocke that turneth with euery wind . The penitent man I say, is not of this stampe. but hee is constant and zealous in all good things: he is zealous both against the pleasures and profites of sinne, though he might win a whole world, or pleasure himselfe neuer so much, by committing sinne against God: yet will he refuse it: for he hath learned from Chzistes mouth, that it shall not profite a man to win the whole world, and to lose his owne soule.

The last thing is Reuenge, that is, the penitent person is so offended with the sin he hath committed, that he wil be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he will reuenge himselfe by fasting two or thre dayes after: If



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he haue offended in whoz dome, he will bee reuenged of his lusts, by halter: ng & bryde-  
ling of them euer after: if he haue offended  
in couetous catching and poling of other  
mens goods, he will be reuenged on himself  
by restitution, as was godlie and penitent  
Zacheus, and this indeede is a speciall fruit  
of Repentance, to refozme our selues in  
those things, wherein we haue most offen-  
ded. Now then you see (my deare brethzen)  
what lyeth in the belly of Repentance, and  
which be her inwardes, so that wee must  
needes now come to the vnlacing and vn-  
bowelling of Chzist words: Except ye re-  
pent (saith hee) yee shall all perish, that is,  
except ye haue this fore named care, you  
shall all be damned: Except you haue this  
clearing of your selues you shall be damned  
except you haue this indignation, you shall  
all be damned: Except you haue this feare,  
you shall be damned: Except you haue this  
desire, you shall all be damned. Except you  
haue this zeale you shall all be damned: Ex-  
cept you haue this reuenge, you shall all bee  
damned for our Sauour Chzist doth not  
speake of the bare name of Repentance:  
but of Repentance, with all her furniture  
and appurtenances, so that whosoever hath  
not

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not Repentance with all her qualities and effects, or at the least some measure of them: he hath no Repentance indeed and therefore shall be damned: For except ye repent, ye shall all perish. But me thinketh that I heare some men say. Here is nothing but damnation, damnation: You preach nothing but the Law: Let vs heare of the Gospel. My brethren I protest vnto you, that I speake of none whatsoeuer I speake. I desire the saluation of you all: If I could win but two in all this congregation, I would count my selfe happie, and thinke that God had greatly blessed my labours. And vndoubtedly, if I knew any nearer way to bring you vnto God, than by preaching the Law, to make you knowe your selues, surely surely I would vse it, And if I could bee perswaded that the preaching of the Gospel, and mercie would doe you more good: you should heare of nothing but Gospel, Gospel, Mercie, Mercie, But alas, I see that euery carelesse and ignorant man presumeth vpon Gods mercie. I see that euery filthy liuer, and notozious blasphemer, abuseth Gods mercie in applying it to himselfe without Repentance, so that they would make Gods mercie a cloake for  
C their

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their finnes: I ſee that euery man woulde  
faine be flattered in ſinne, and heare of it  
no more, but haue the Goſpell preached,  
which indeede belongeth not vnto them,  
continuing in their Stubborneſſe, but onely  
to the penitent ſinner, which forſaketh him-  
ſelfe, and groneth and panteth vnder the  
burthen of his ſinne. Wherefoze when I ſee  
you humbled with the conſcience of your  
finnes, and grone and pant vnder the bur-  
then of them: when I ſee your faces blubber-  
red with weeping, and your harts mollified  
and ſorrowing with care, then will I com-  
fort you, and ceale to preach the Law. But  
I pray you, will you ſteale, murder, and  
commit adulterie, and yet heare of mercie?  
Will ye mock, ſwear, blaſpheme, and raile,  
and yet heare of mercie? Will you ſerue  
ſinne, hate vertue, and follow your owne  
luſts, and yet heare of mercie? Would you  
haue plaiſters befoze you haue woundes?  
Would you haue Phyſicke befoze you be  
ſicke? Would you be let blood befoze you  
haue need? Would you not account him a  
fooliſh Phyſitian that will miniſter phyſick  
to a whole man? Would you not think him  
an unſkillfull Chirurgion, that will applie  
a gentle ſalue to an olde feſtered ſoze, and  
not

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not rather corzie it? Then know you my  
bzechzen, that because you are full of grosse  
hnmors, you must haue strong purgations,  
because you are full of old festered wounds,  
you must haue corasue salues, for that is  
best for you, and the speediest way to re-  
couer your health: and for asmuch as you be  
rough Horses, you must haue a rough Ri-  
der: and hard knobby Timber must haue  
hard Wedges, and hard strokes with a bee-  
fle. We preach the Lawe to driue you to  
Christ: we preach iudgement to make you  
seeke mercie, we preach damnation to bring  
you to saluation. But to preach mercie and  
forgiuenesse befoze men see their sinnes, or  
know their miseries by the preaching of the  
Lawe, is to preach the Gospell vnprofitably.  
For hee that is ignozant of the Lawe,  
knoweth not what miserie is in himselfe:  
nor what mercie is in God.

What father is there, who if his child  
shoulde play the stubborne boy, and disobey  
him in euerie thing he commanded, would  
stroke his head, and say he were a good boy,  
and not rather severely correct him, and  
whip him with a rod? What master will  
commend his seruant for doing what he like-  
th, and not what he commandeth him? euen so

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we may not disobey, and doe euill, and loke to be flattered too, and not rather chidden. Let vs know then that although God vse searing, launcing, cozzing and searching of the bones, and other violent remedies, yet in the meane while he procureth our health by them. And let vs further vnderstande, that soz as much as there is none other meanes to bzaue vs to saluation, but by cleansing of all our vices, and the same cleansing cannot be done but by violence, when wee be warned by the doctrine of the Lawe, so as our owne conscience accuse vs, although we like well to be now and then flattered and soothed, yet let vs seeke to be spoken vnto earnestly, to haue our faults told vs and to be made ashamed of them, & to haue our vn honestie discouered, and not desire to be pleased. For it was the next way to make vs rot in our owne filthinesse, if we should hold it in so secret: & it wold cost you too deere the setting on, if we should bee so flattered by men, & in the meane season the heavenly Iudge shal thunder downe vpon vs.

Wherefore when any man commeth to a sermon, let him first and sozmost make his reckening to be rebuked, as meete is, and let him vnderstand, that it is soz his profite that



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that he is not soothed. And if he haue itching eares, let him lay them away from him, assuring himselfe that els he is forclosed, so as he shal neuer receiue the doctrine to his profit and instruction. And let him be content to haue his sores rubbed & betozaied, that he may be brought to that, which is for his welfare. If a man please a sicke body, what shal become of him, shall he giue him drinke euery minute of an houre? Shall hee giue him wine whereas he should giue him water? Shall he giue Sallets? It were the next way to poyson him. To be short. it is certaine that a man doth alwaies seek his owne death, when he would haue men to sooth him. But now which is better, eyther that hee which hath the ordering of a sicke man, should yeld to all his desires, or that he should brydle him, notwithstanding that he chafe and gnash his teeth, because he may not haue his owne will in his desires? You see therefore how dangerous a thing it is to flatter & raise vp men with the preaching of mercie before they haue bene cast downe with the sense of gods iudgements. Cease therefore to open your mouthes to make hue and crie ouer the Countrey saying. They preach nothing but the law, the

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Law, Damnation, Damnation, vnlesse ye wil take in Christ too, and make him one of the number, and accuse him of want of wisdom, because he preacheth and cryeth out that whosoener repenteth not, shall be condemned. For my part, I preach the Gospell to whom the Gospel belongeth, and the law to whome the law belongeth, I preach mercy, to whom mercy belongeth & iudgement, to whome iudgement appertaineth. And therefore hold your peace, and be content to be ruled by the wisdom of God. But now let vs proceede to the third generall poynt, which is the time when we should repent.

The holy Ghost in the Scriptures poynteth vs to the present time and exhorteth vs to make that the time of our repentance.

Joel, 2. 21. Therefore also now the Lorde saith turne you vnto me with all your hart with fasting, with weeping and with mourning. Likewise in the 3 Chapter to the Hebrewes: Exhort one another while it is called to day, least any of you be hardened through the deceitfulnesse of sinne. And in the same Chapter: To day if ye will heare his voice, harden not your hearts, as in the prouocation: So that now, euen now, euen now is the time of our repentance.

Now

Exhorting of infants  
to repentance  
and to the law  
and to the Gospell  
and to the  
law and to the  
Gospell

o: Repentance.

Now whilst he calleth, now whilst hee  
speaketh, now whilst he knocketh, let vs  
now therefore heare: let vs now therefore  
obey let vs now therefore redeeme this day  
this present Wednesday which haue forse-  
flowed so many dayes, which haue so longe  
hardened our harts, which haue let so many  
good things run out, and spill besides: let vs  
take vp this day, and make it the day of our  
repentance. Although wee could neuer be  
moued with any Sermon hitherto, yet let  
vs now be moued once at last, Let vs now  
say, This shall be my day of repentance, I  
will deferre it no longer: but now will I  
turne vnto my God, and forsake all my for-  
mer wicked wayes and mine owne imagi-  
nations, I will now change the course of  
my life, and begin all new againe: I will  
be acquainted with Gods words, and take  
counsell there how to do, and how to behaue  
my selfe in every action. I will not only re-  
forme my selfe, but also my whole household,  
wife, children, and seruant, according vnto  
the same. Thus my deare brethren, I be-  
seech you, purpose in your hearts, without  
any farther delay, and be not like to Epi-  
cures and slacke graces, which say, Youth  
will be youthfull, and youth will haue a

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course, and what should we make it so holy  
when we are yong: tully, there needes but  
a sigh, an houre before death, let vs be mery  
now, we shall neuer be younger, we will re-  
pent when wee are old. As though, poore  
soules, they had repentaunce in their slæues  
and at their commandment, and that they  
could repent whē they list. No no, these fel-  
lowes shall pay for their presumption. For  
God will giue them ouer to hardnesse of  
heart, and impenitency, because they tooke  
so much vpon them, and made so longe de-  
layes, that in the meane season they might  
enjoy the profits and pleasures of sin. Ther-  
fore good brethren, let vs not put it off frō  
day to day, but let vs now seeke the Lord  
whilst he may be found, and call vpon him  
whilst he is nere: let vs take time while  
time is: for time and tide tarieth for no man  
Let vs know this to be the time of our visi-  
tation. Our Saviour Christ wept ouer  
Ierusalem, because they knew not the time  
of their visitation. He reprobeth the Iewes  
because they could discern the face of the  
skie, but could not discern the signes of the  
times. And surely in the end it will turne  
to our destruction, if we will not know this  
to be the day of mercie, the time of grace,  
wherein

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wherein God stretcheth forth his hand vnto vs, and wisdome crieth out in the streets. Therefore now whilst we haue the light, let vs walke as children of the light: the night commeth when no man can worke. It shall be too late to call for mercie after this life when the gates of mercie are shut vp, and Repentance will bee to late. Oh deere Christians, let vs remember the fine foolish Virgins, which because they foreslotted y<sup>e</sup> time, had heauie gates barred vp against them. Let vs also remember the fearefull & dolefull example of the rich glutton, which being in hell tormented, yelled and yelped for the least ease & helpe that might be, and could not haue it. An hundred thousand times therefore, better it is for vs to leaue our sins now, to moorne for them now, and now to repent: then hereafter, alas, when it will be too late. Better now a great deale to take some paines, to straine our selues to leaue our sinnes, & to make our harts smart for them then for to be condemned for ever, and to cry in the bottome of hell: We haue wearied our selues in the way of wickednesse & destruction, & we haue gone through dangerous wayes: but wee haue not knowne the way of the Lord. What hath pride profited



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fited vs: **¶** What profite hath the pompe of riches brought vs? All these things are passed a way like a shadow, and as a post that passeth by. We haue set our selues against the children of God, we haue had them in derision and in a parable of reproof, we soles thought their life madnesse, and their end with dishonour, but loe they are counted amongst the children of God, and their portion is among the Saints. Therefore let vs know the time of our calling, and let vs not be worse then fowles of the ayre: The Turtle, the Crane, & the Swallow obserue the times of their coming, the husbandman taketh his times, the Mariner watcheth his tides: therefore let vs also take the time and forne, vnto the Lord, whilest it is sayd to day, which grace God grant vs.

**¶** Nowe let vs returne vnto the fourth point, concerning the causes, which may moue vs vnto repentance. Herein I haue obserued nine especiall thinges. First, the great mercie of God leadeth vs vnto repentance: as Rom. 2. The bountifullnesse of God leadeth vs vnto repentance, sayth the Apostle. God doth continually follow vs with his mercies and benefits both concerning our soules and bodies, we haue no  
good

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good thing, which we haue not receiued at his hands, we hold all that we haue of him and to him we are beholding for all: great is his mercie towards our bodies, but, much greater towards our soules: and euery mercy and benifite, either toward soule or body, calleth vs to repentance. He giueth vs meat drinke, and clothing, these call vs to repentance: he keepeth vs at his owne cost and charges here below, this calleth vs to repentance: the Sun the Moone, and the Starres call vs to repentance. The Birdes of the ayre, the Fishes of the Sea, and the fruits of the earth cry out vpon vs, both loude and shyll: Repent, Repent. All creatures mooue vs to repentance. Our creation calleth, our redemption crieth, our sanctification knocketh, and our election moueth to repentance: What could God doe more for his Vineyard, that he hath not done? Therefore let vs repent.

Secondly, the iudgements of GOD moue vs to repentance, for all the thunderbolts, Plagues, and punishmentes, which God hath throwne downe vpon obstinate sinners, from the beginning of the world, are so many warning pectes vnto vs to awake vs out of the dead sleepe of sin, and  
to

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to picke vs to repentance. As in the first Cor. 10 when the Apostle had cited diuers great iudgements of GOD, against the old Israelites for diuers sinnes, he concludeth: Now all these things came vnto them for examples, & were written to admonish vs, vpon whome the endes of the world are come, So that all the iudgements we reade of in the Scriptures, are so many admonitions, and as it were Cart Ropes to draw vs to repentance. All the iudgements we read of, heare of, doe see, and heare of euery day knocke with maine strokes, beate downe right vpon our consciences to Repentance. The ugly monsters, strange births, fire constellations, vnknowne Comets, sudden death, maruellous droughes, vnwonted snowes: horrible inundations, foraine wonders, strange apparitions, threating of heauē aboue, with streaming and shooting fire, trembling of the earth vnder our feet, and our houses ouer our heads, as of late dayes: What are all these, but as it were great Cranes with beames, and Cable Ropes, to draw vs to the the Lord by repentance.

Thirdly the word of God haleth vs to Repentance. For as God in old time sent his

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his prophets, both early and late to call the rebellious Jewes to repentance: so he sendeth abroad his preachers, and messengers in these dayes to sound vp the trumpet of his word, and to ring the sweet bel of Aar6 amongst them, to wake them to repentance, but alas, how lightly are they regarded? Who heareth their voyce? But surely this is the last remedie that G<sup>OD</sup> hath appointed, and if this will not moue vs to repentance, if this will not cure vs, then are we altogether incurable.

Fourthlie, the infinite number of sinnes we haue committed, ought to be so many spurres in our sides, to prick vs to repentance. It is sufficient, saith Saint Peter, that we haue spent the time past of our life after the lusts of the Gentiles walking in Wantonnesse of Lusts, Drunkennes, Gluttonie, Drinkings and all abhominable idolatries. Therefore it is time now to repent. Oh that men would looke backe to themselves, as they were fortie, thirtie, twentie, or tenne yeares agoe. Oh that they would call to minde, their open and secret sins, and me thinketh it should make their hart bleed within their belly, to thinke vpon them. Oh that they would consider how  
much

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much time they haue misspent, & how many good things they haue neglected, and altogether omitted.

Fiftly, the shortnesse of our life, calleth earnestly vpon vs to repent. The time of our life is sixtie yeares and ten, and if they be of strength eighty yeres, yet the strength is but labour & sorrowe, and so is it cutte off quickly, and we flee away, saith the prophet Dauid, we haue spent our yeres as a thought, Therefore he addeth: Teach vs to number our dayes, that we may apply our harts vnto wisdom. Our life for the shortnes and inconstancy of it in the scriptures is compared to grasse, to a vapour, to smoke, to a weauers shuttle, which glideth away swiftly. Euen so the dayes of man passe away, no man knoweth how. What is of short continuance, saith Iob, and full of trouble Experience teacheth that to day a man, to morrow none. Hence away wee must all, here is no abiding place for vs, how soone we know not. Therefore let vs repent.

Sixtly, the small number of those which shalbe saued, ought to thrust vs forward to repentance. Striue to enter in at the narrow gate: For many I say vnto you will seek to enter in, and shall not be able, saith Christ,



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Christ Luk. 13. 2. 4. And in another place he saith The gate is straight, and the way narrow that leadeth vnto life, & few there be that find it. If men would consider of this, it would make them looke better about them, and trie with themselves whether they bee of that small number or no.

Seuenthly, death threatneth vs, who is very terrible to the flesh, and the remembrance of it very bitter to a man that is souled and soked in the pleasures of the world. It flattereth no man: it regardeth no persons, it weigheth not friendship, it careth not for his rewards, it is very grim, ugly, & cruell, & killeth down-right where it hitteth. Therefore let vs repent.

Eighthly, the day of iudgement and second appearing of the Sonne of man, will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, and the Elementes shall melt with heate, and the earth with the workes that are therein, shall bee burnt vp: seeing therefore that all these things must bee dissolued, what manner of persons ought ye to bee in holy conuersation and godliness, saith Saint Peter. 2. 3 The Lorde Jesus shall shewe himselfe from Heauen  
which

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with his mightie Angels in flaming fire,  
 rendring vengeance vnto them that knowe  
 not God, and obey not vnto the Gospell  
 of our Lord Iesus Christ, saith the Apostle  
 2. / Thessa. 1. I saw (saith Saint John A.  
 poc. 20.) a great white Throne, and one that  
 sat on it, from whose face fled away both the  
 earth and the heauen, and their place was no  
 more found. And I saw the dead both great &  
 small stand before God: and the books were  
 opened, & another book was opened, which  
 is the booke of life, and the dead were iudg-  
 ed of those things, which were written in the  
 bookes according to their workes. And the sea  
 gaue vp her dead which were in her, and  
 death and hell deliuered vp the dead which  
 were in them: and they were iudged euerie  
 mā according to his workes. In these places  
 we see both the sodainnesse, the fearefulnesse  
 and glorie of Christs comming. For he shal  
 not come poozely, and contemptuously, as  
 in the first visitation, but he shal come very  
 princely, royally, and triumphantly to the  
 great terror of his enemies, when a con-  
 suming fire shal go before him, & ten thou-  
 sand thousands of Angels waite vpon him:  
 at what time the kings of the earth, and the  
 great men, and the rich men, and the chiefe  
 captains

*Co braue of infants last reman-  
 d' of the world in the last of the world*

## of Repentance.

Captaines and the mightie men, and euerie  
bondman, & euerie freeman shall hide them-  
selves in dens, and amongst the rocks of  
the mountaines, and say to the rocks and  
mountaines fall on vs, & hide vs from the  
presence of him that sitteth on the throne,  
and from the wrath of the Lambe, for the  
great day of his wrath is come, and who  
can stand? Apoc. 6. Therefore let vs repent.  
The last thing is hell torments, then the  
which nothing is more intolerable. There-  
fore saith Christ, Mar. 9. If thine hand cause  
thee to offend, cut it off. It is better for thee  
to enter into life maimed, then having two  
hands to go into hell, into the fire that neuer  
shall be quenched, where the worme dieth  
not, and the fire neuer goeth out. The Scrip-  
ture speaketh terrible to our senses, con-  
cerning the estate of the damned persons,  
calling it Hell fire, Damnation, the lake  
that burneth wth fire and brimstone fore-  
uer. In the thirtieth chapter of the Prophe-  
cie of Ezechiel it is called Topheth, and it is e-  
uen prepared of olde, it is euen prepared  
for the king: he hath made it deepe and  
large, the burning thereof is fire and much  
wood, the breath of the Lord like a river of  
brimston both kindle it. These speeches are

terrible to our senses: & many marvellous-  
ly amaz us. But if I had the tongues of an  
hundred men, nay of an hundred Angels, yet  
were I not able to utter them, as some shall  
one day seele them, much lesse were you a-  
ble to conceive them. If all the tortures &  
cruell torments that can be devised by the  
wit of man, were executed vpon some one,  
yet were it nothing to this. The poore wret  
ches thinke there is no paine to a collick, or  
a cruell ague, But if all collicks agues, & al  
other strange diseases could possible light  
vpon one man, it were but a flea-biting to  
that which is to come. The paine is endles,  
easles, and remediesse. The dayes of their  
hellish torments shall neuer weare out, nor  
their peeres come to an end, the longer they  
continue, the lesse hope they haue. Whether  
as many peeres are expired as there be men  
in the world, and starres in the heauens,  
when as many thousand peeres are ended  
as there be stones and sand by the sea shore,  
yet still there bee tenne hundred thousand  
times so many mo to come. Those that be  
not now moued in hearing, shall then  
bee crushed to peeces in feeling. All drunk-  
ards, swearers, whozemongers, vsurers,  
extortioners, lyers, mockers, contemners

How but of infinite Lapsing  
in the same sin

lecherous persons, idly fellows, roisting ruffians, lusty blouds, the braue lads of this trold, and all other vnbeleruers, shall one day be apprehended, and arraigned before the barre of Gods tribunall seate, where the maiestie of God shall stand aboue them with a naked sword of vengeance, and a scepter of Justice. The diuell that doth, Sathanas shall stand on the one side to accuse them, and their owne consciences on the other side to condemne them: & the gorging gulfe of Hell vnderneath them, ready to swallow them vp for euer more. Then shall the dreadfull sentence of eternall woe and damnation proceede against them; Goe ye cursed into hell fire, &c. Where they shall drinke as it were recompence of their iniquitie, the bitter cup of Gods eternall wrath and indignation in the kingdome of darkness, and in the fearefull presence of Satan and all the cursed enemies of Gods grace; where the dolefull drumme of Gods anger shall euer sound through their eares, where shall be weeping and gnashing of teeth, where shall be confusion, woe, and endlesse lamentation. Their gripes shall be so great, their grones so deepe, and their garboles so intollerable, that they shall grin like a dog



A Sermon

in their infernall conuulsions, & with howling  
and yelling crye out, **Woe**, & alas that  
euer I was borne: **O**h that I had neuer  
been borne, or that my mother had borne me  
a toade so; then my condition should haue  
bene better then it is. Cursed was the time  
I was begot in, the houre I was conceived  
in, and the daye that I sucked my mothers  
paps. Cursed I was alwayes, cursed I am  
and cursed I shall be euer more. **Woe**, **woe**  
how great is my tormēt, whose heart doth  
not melt, whose eares do not glowe, whose  
haire do not stand vpon his head to heare  
these things: Wherefoze deere brethren, let  
vs repent. If the morrie of God cannot ab-  
liue vs, let the iudgements scarre vs. If his  
iudgement cannot scarre vs, let his word  
moue vs, If his word cannot moue vs, let  
our sinnes amaze vs. If our sinnes cannot  
amaze vs, let the shortnesse of our life damne  
vs. If the shortnesse of our life cannot damne  
vs, let the small number of those that shal  
be damned afray vs. If that cannot fray vs,  
death terrifie vs. If death cannot terrifie  
vs, let the day of iudgement shake vs.  
that cannot shake vs, yet let hell tormente  
whether vs and rent vs in peeces. For  
brethren, if none of all these can

## Of Repentance.

naile, if we wil not for al this repent, but be obstinate, then we shall all perishe & be damned according to Christs words. Now let vs procede to speake of those things which let and hinder vs from Repentance, which indeede although they be in number infinit yet at this time I will lay forth seuen speciall lets and hindrances vnto repentance.

The first is vnbeleefe, that is, when men wil not beleue those things which are spoken and proued vnto them out of the word of God. This is it that vomiteh vp al good things and possioneth the very intrails of a man, and kepeth all good graces from vs, as appeareth Mathew 23. 58. He did not manie great workes there, for their vnbeleefs sake. And in the fourth Chap. to the Hebrewes it is said: Vnto vs was the Gospell preached; as also vnto them, but the word that they heard, profited not them, because it was not mixed in faith in those that heard it. So that here we may see, although we heare neuer so much, yet if we bring not faith with vs, wee shall neuer profite vnto repentance. For vnbeleefe taketh vp our hearts for Sathan, and refuseth all the wholesome doctrine of saluation, and doth to harden them in the wayes of sinne, that

## A Sermon

in the end they become past feeling, and can  
not be touched one whit, either with the  
indgements or merrie of God: but count  
the one as blasts of wind, and make the o-  
ther a sedart for their Alshynesse. You shall  
note some men, who when they have heard  
their sinns largely ripped bp by the word  
of God, and their iust damnation proued by  
the same without speeche and earnest repen-  
tance, will breake out into these wordes of  
vndelate: if this be as he saith, God help vs  
I hope it is not so, I trust I shall doe well  
enough for all this as long as I haue a good  
saith in GOD, and doe no body no harme.  
Shall I leaue my pleasures and my profits  
for their saying: What? doe they thinke  
none shall be saued but such as reade the  
Scriptures, and here sermons: God forbid  
but these which do not goe to heare ser-  
mons should be saued as well as they: why  
may not one serue GOD as well at home  
in his house hauing good booke and good  
prayers, as by comming to to the church to  
heare Sermons and Seruice: Alas these  
men stand too much in their owne light, and  
bewray what follie and ignorance is in  
them. For do they think to be saued by any  
other meanes than God hath appoynted or  
when

But they will  
saye that they  
will be saued  
by their owne  
merits

## of Repentance.

When God hath auouched any thing in his word, will they except against it, & so make God a lyer? when God hath once set down a thing & promysed it to their faces, will they yet reply? when God hath told vs that the preaching of the gospell is the ordinary meanes of our saluation: shall we hope to be saved although we contemne it, & neuer, or very seldom heare it? Is not this plaine infidelitie and vnbeliefe, that when God saith one thing, we will say another: when God saith yea, we wil say no, I hope not so, Yes surely, that is it that stoppeth the way vnto Gods graces, and barreth vs out fro Repentance.

The second let, is this presumption of Gods mercie: for if men be sharply reprimanded for their sinnes, and exhorted vnto Repentance, by and by they take couert, saying God is merciful, God is merciful: as though God were made of all mercie, and that there were no iustice in him at all: and thus the wicked make Gods mercie an occasion to sin, which thing the Prophet Nahum in the first of his Prophecy doth sharply reprove: The Lord (saith hee) is slow to anger, but hee is greace in power, and will not surely cleare the wicked. But because

A Sermon

I haue spoken afore of this presuning and misappling of Gods merrie, I will here passe it ouer, willing you to note it as one speciall let vnto Repentance.

The thirde hinderance is the example of the multitude, for that both harden and embolden men vnto sin. As when many birds flocke together, they fall vpon thees not without any feare: but one or two alone will be affraid. Euen so the examples of many and many sinne companions doe embolden men to run through the snares of Satan without any mistrust. Therefore it is said in Exodus 23. Thou shalt not followe a multitude to doe euill. This is the thing which hindreth a great number from God: for they neuer looke vp vnto God, or to his word, but stare vpon the common doings of most men, and examples of the world, thinking if they do as the most men doe, as their forefathers haue done before them they are tocke sure, and of an even ground. And hereupon ariseth their diuillish prouerbe: As as most men doe, and the fewell wil speake of you: but they haue forgotten Saint. Pauls rule, Romans 12. Fashion not your selues like vnto this World. These fellows that stand vpon multitude  
will



o: Repentance.

will reason: thus: There be none of the great ones of the world, none of the noble, none of the rich, none of the wise and prudent, receive this doctrine, but only a few such as the rags and beggerly rascals, and therefore it is taken that it is nothing worth, and that it is doubtful, and not for vs to meddle withall. Le, what thoughtes may creepe into our heades, and how slye Satan may triumphe in our way, and blindfold vs, and leade vs a way in the darke, by doing vs with the example of the multitude: Wherefore let vs take heede of those pitfallles, which Satan layeth in our way, and not be caried away with these thoughts and reasons. The wicked beare themselves in hand, that they shall winne the game, and that the goale goeth on their side, and there is nothing but crowing long before it be day, and great triumphing amonge them, before any stroke be giuen, and that because we are but a handfull of people, & they a great multitude, and that in a manner the whole world agreeth with them to persecute our death. Thus the diuell doth cast a mist before their eyes and closely leade them a way from Repentance. Wherefore deare brethren, let vs stand fast in the word of

the Lord, & not be caried a way oꝛ bowed quite downe with the raging stream of the multitude: but let vs know it to be one special engine of Sathan, whereby he oꝛineth vs from repentance.

The fourth let vnto, repentance, is long custome of sinne. For that taketh away all sence and feeling of sinne, and maketh it as it were another nature vnto vs: so that we may aswel alter nature, as shake it off whil it is once thus sold, vnto vs through long custome. Therefore it is said, Ierem. 13. 23. Can the blacke Moore change his skinned, or the Leopard her spots? Then may you all doe good, that are accustomed to do euill. Where the Prophet affirmeth, that it is as hard to cure an olde disease that is bred in the bones, and to remedie a sinne that hath bene hatched and brought vp with vs, as to wash a blacke Horse white, oꝛ to change the spots of a Leopard, which cannot bee without destroying of nature. And surely trie it who wil, he shal find it as hard a matter to leaue an old custome, whether it be of swearing, of gaming, of lying, of whoring, of euill company, oꝛ of any other sin, as to wash an Ethiopian. Therefore it is written, Prou. 17. Though thou shouldest bray a foole

foole in a morter, among wheat brayed with a pestil: yet wil not his foolishnes depart from him. So that as long as we are in custome with sinne, the doore of repētante is barred vp against vs.

The first hinderance, is long escaping of punishment, for the wicked thereby are hardened in sin, and driven off from repētance, even as an old theefe that hath stolne a long time, and escaped both prison and gallowes, is animated more boldly to persiste in his wickednesse, thinking he shall so oftentimes escape. So many filthy and loose liners go forward in their abominations without repentance, thinking that because God doth not incontinently punish them and shew some manifest iudgement and signe of his wrath vpon them, therefore they shalbe acquitted for altogether. Where as contrariwise, if God should by and by strike them downe as sone as they had sinned by thundring vpon one, and lightening vpon another, and raining fire and brimstone vpon the third, it would make them afraid. Hereupon it is said in Peter 2. 3. 4 This first vnderstand, that there shall come in the last daies mockers which shall walke after their lust, and say, where is the pro-

mise of his commings: For since the fathers died, all things continue alike from the beginning of the creation. But let these men well know, that when God hath delayed a long time, and prolonged the terms of the wicked, at length hee will shew, that althoughe he waited for their repentance yet he forgot not their misdoeds, but registred them before him, and packed them vp vpon a great heape, to encrease the terrour of his wrath:

The first hinderance, is the beholding of other mens ends. For when some men that haue liued a wicked and an vngriuous life, and haue bene notorious sinners, euen to the worldward, so that euery man could point at them: yet vpon their death, they can say a few good words, and crie God mercie, and say their prayers, and forgive all the world, and so die quietly, it is maruellous to heare, how foolish people of the world will exalt the, and iustify them, saying: He made a very good end as any man could make, he died as quiet as a lamb, and set all things in god order before he died. Hereupon another wicked and monstrous varlet is encouraged to sinne. For thinketh he, such a man liued as loosely as I, or anie man

man else, and yet he is not God, and  
and why may not I do so to? But alas these  
mens eyes are bleared: For to die quietly,  
is not to die godly: to crie God mercy for  
fashion, is not to haue God mercifull: to say  
a few prayers from teeth outward, is not to  
die in the faith of Christ: for many doe all  
this and yet die miserably.

The last let, is hope of long life: for while  
men feed and besot themselves in this hope,  
they are drunken in sin, and deferre the day  
of Repentance, as the rich man in the 12.  
of Luke, dreaming of his long life, cast off all  
thought of God, and of the other life, and of  
Christs coming, and of repentance, and all  
good things, & said within himselfe: Soule  
thou hast much goods layd vp for manie  
yeares, lue at ease, eat, drinke, & take thy  
pastime. Thus the bleare-eyed men of the  
world choke vp repentance, and quite smother  
it, by doting themselves with hope of  
long life. Therefore my deare brethren, I  
beseech you by the mercies of God in the  
bowels of Iesus Christ, that none of all  
these common lets may stay you from speedie  
and vnsained Repentance: And that  
you may ouer ride them all, and be unhappily  
by you being found without Repentance.



no farther, <sup>Sermon</sup> our is all pe-  
nn and be damned, according to Christs  
sentence. Wherefore in conclusion, let us  
with godly Brethren, be affrayde of Gods  
threatnings, stand aloof hand, stand in  
awe of God, examine our conscience, mourn  
for our sinne, & lament inwardly, that whē  
the wicked which haue swimmied in plea-  
sure here below, shall enter into their eter-  
nall paines, how may then, I say, there haue  
euermlasting peace and rest, that whē Jesus  
Christ shall appeare from heauen with all  
his holy Angels, we may haue Crownes of  
glory, and raigne with our God, and our  
Saviour Iesu Christ, and all his Saints &  
Angels, in the midst of glory in the hea-  
uen for ever more. To the which of he  
bring us all, which hath so dearly bought  
us. Iesus Christ the righteous: to whome  
with the Father and the holy Ghost,  
be all honogr, glory praise, power,  
empire, and dominion now  
and for evermore,

and for evermore,

*Ever glory*

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*all his glory*

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